Tuesday, October 11, 1966, New York

Mr. Nyland: What Alice here? Aah Alice...You don't need the elevator?

Alice: What is it?

Mr. Nyland: You don't need the elevator?

Alice: No! (laugh)

[redacted]

Must Remain in Transcription Room

Mr. Nyland: We can put an elevator in for your...ah...benefit.

Alice: For all...for everyone...

Mr. Nyland: No, for you, the others can use it of xxx course.

Alice: I don't care...

Mr. Nyland: You know tonight I have no axe to grind. For my purposes I can sit and I...we can talk of anything and I'll be lovely...Yes you want to profit by that...

Tom: Yes...

Mr. Nyland: Allright Tom.

Tom: [redacted] I wanted to ask you why is it so very, very difficult to be impartial to the physical manifestations, just the manifestations of say the region like the solar plexus...I tried very hard one...

Mr. Nyland: One perverts and lives by his feelings, I think most of the time. I think he uses his head in in order to explain, whatever his feelings are and the feelings are practically the same as the physical body. So, if I want to become impartial to that what is the physical body I would have to becoms impartial to what is the result of my feelings

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Mr. Nyland: (cont.) and that is why it is so difficult...because I am attached to the way I live because my feelings sometimes as a hunch or as an indication for myself and and sometimes rationalizations with my mind explaining why I feel this and that immediately it is that feeling which is the state of myself as represented by my body. So...if it were possible to separate the expression of a feeling either from solar plexus or from heart into the manifestation of the body and to separate that emotional quality from the physical quality I would have solved the problem of impartiality. And that is why it takes such a long time to become impartial because of the bondage between the two remains for a very long time. And for two reasons.. One is the body is so used to being guided by the feelings and as I say sometimes the intellect but intellect in that case mainly will follow whatever the feelings are, they are more important for one. And the person who wants to act very seldom unless he has not much of a feeling center developed will follow that which his feelings will dictate to him. And the second reason is that the feelings at the present time need a form of expression and they have been used to use the body for that purpose. And the feeling center by itself is as yet unable to stand on its own feet and first to feel...and to have really a center is a function

Mr. Nyland: which can exist by itself and then go over into an emotion which again would be centered in one's heart. It is simply that the heart is not able as yet to have emotions and only quite haphazardly. There is a third reason for that and it links up with the second. It is that the solar plexus is not really a center...and that although certain quantity of cells in the solar plexus which start to function in a certain rate of vibration and sometimes I know when it is I am affected that there is either that kind of pressure or a little dislocation in my solar plexus...that the totality of that what I call feelings is distributed over different cells of my body...I've considered that every once in a while by calling them nerve nodes or emotional cells.. they are linked up with the form of life of me...sometimes ago I mentioned that perhaps there is where magnetic center is. It also is not entirely centered and it is not a center in the real sense of the word...but is is an aliveness which is manifested in the function of certain cells and I call them feeling cells...distributed over the totality of my body where ever there is a possibility of activity of the body, so that immediately the activity of the body, the state of the body in the sense of showing its own physicalness is dictated by the state in which these feeling nodes are...and when they are touched that is when they have a certain rate of vibration that the body starts to manifest in accordance with it. So the difficulty is twofold..one is already trying to separate that what is now nerve nodes from

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Mr. Nyland: the places where they are and tell them to go and become a center in the real place where the heart is instead of returning to the solar plexus... and the second is I have to prepare the heart for receiving the possibility of becoming a center for emotions. The first one is helped that is the returning of that what is one's feeling center, now spread our over a much larger area than is necessary, is a question of consciousness...under the influence of consciousness that can take place because it can then from the conscious standpoint command to activity of the body. The second, preparation of the heart is a matter of conscience... when conscience starts to develop it will need a separate place from which it wants to operate and it will not be satisfied with one's solar plexus...if that will form in the heart, the possibility of really beginning to give guidance, in the sense that if there with the guidance as indicated by consciousness, it will help the clarification because of consciousness to be carried out as a form of energy represent then, from the heart, becoming a will of the body. You see these are simply the difficulties that are in the way and that is shy impartiality only can take place when, real impartiality, when the heart starts to function in an emotional sense, when there as a separation between that what is emotional and physical body. When the emotions have developed sufficiently to stand on their own feet and have their own requirements and can act in accordance with their own requirements..that what is necessary for consciousness is to change the thinking process as I know them into processes of awareness and understanding...what is necessary for the emotion is to change the processes which are now

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Mr. Nyland: in my feeling center as solar plexus consisting of a few cells, which I now call aspiration towards that what I would like to become in an evolutionary sense that they have to go through the step of inspiration, which becomes centered in my heart. And that then whatever I am at the present time will start to function independently of one's intellect and then enters into a region of silence in which one only can hear the knocking one's heart. But the knocking of one's heart because of the blood in an emotional sense is the voice of God...you understand?...

Who is there in the back? Who?

Andrew: Andrew.

Mr. Nyland: ...Who is there in the back?...Who?

Andrew: Andrew.

Mr. Nyland: Yes, Andrew?

Andrew: For a long time I've wondered about the value of...should I stand up, Mr. Nyland?...

Mr. Nyland: No, no...I can see you very well, I can also hear you...

Andrew: I've wondered for a long time about the value of, of seeing one's reflection in mirrors, windows, shop windows...uh.. seeing one's self in photographs, movies and things like this...this have any value in Work?

Mr. Nyland: I don't know...are you identified with it?

Andrew: Well, since...

Mr. Nyland: If you see a photograph of yourself, what is your reaction to it?...Pretty nice face...nice fellow...boy I would like to meet him...What is your reaction?

Andrew: I'm identified with it but not in the sense that you mentioned.

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Mr. Nyland: Well, how? You dislike him? What a face!

Andrew: Well, this year I've been taking quite a few photographs on purpose of--

Mr. Nyland: Of yourself?

Andrew: Yes, for this very reason...but I think I am identified with the act of doing it...

Mr. Nyland: Oh no! I'm only considering now the fact that it has been finished...you're not doing it anymore...there's the photograph, in front of you, you look at it...What is your first reaction? Huh, I know that follows..is that it ?

Andrew: I'm...my first reaction is curiosity...because I'm interested to see how I look...

Mr. Nyland: Andrew, you have seen enough photographs of yourself...you don't have to be curious anymore...

Andrew: But...I look differently at different times ...

Mr. Nyland: Oh yes...of course...that makes it interesting.

Andrew: But valueless...

Mr. Nyland: I don't know...I think you like it,..or dislike...I don't know...that's quite possible you dislike the photograph many times I am quite sure you say: that doesn't do me justice...I'm really much more [illegible]then that ...whatever it is...

Andrew: No, no...

Mr. Nyland: How then...tell me... because everybody has this kind of experience, Andrew, we're not fools...everybody looks at his photograph and has a reaction...his own photograph, and sometimes looking at someone elses photograph but surely about yourself you have quite definitely an impression it doesn't leave you cold at all...

Andrew: Well, the first impression...I guess would be of very surface things that...ah...maybe something doesn't look right..or...ah...is not...ah...maybe the tie is not straight ...or something like that...

Mr. Nyland: Yes, detail...of course...might be general impression or the expression on your face...how they caught you unawares... you know maybe something you knew someone else took and you didn't like it that such and such a person took it. Any number of thoughts and perhaps a little feeling even of liking or disliking whenever you see something that belongs to you and particularly your face...I don't think you can get rid of it...Now, if you want to use it...for what purpose...to find out what you are?

Andrew: Yes...

Mr. Nyland: You will that at that time. To become non-identified with it I think is extremely difficult. I don't think it is of any use. When you look at a mirror you could perhaps could be a little less critical because at that time you could change your face if you don't like it...or if you find there is a blemish or something you can start fixing it...You know there is a little more flexibility so that you don't have to be...consider yourself horrible as it is... I'm leaving entirely out the fact it is a mirror so that is not the same for what is left is right and what is right is left...but one can overcome that because I think one can get used to that kind of effect but as far as observationis concerned for one's self that what you see in the mirror of course you are identified with and it will not help you to become aware...because you are using your ordinary visual apparatus in order to get a picture of

Mr. Nyland: yourself...and as soon as you do that there is no chance of an awareness unless you would close your eyes...and then stand in front of the mirror knowing that there is an image and then you try to see what this image is without opening your eyes. It is an experience you can try. The second way it can be used is when you are infront of a mirror you have an expression on your face...you change it...you become familiar with how the muscles of your face look and how they move and become aware of the muscular movement not the expression of your face but the movement of the muscles in your face...that is useful because then you can connect the way you look, if you wish, but at the same time you can also become aware of the movements and you can see the result. The third is if you are in a particular state, emotionally, that the expression on your face corresponds to the feeling you have and then if one wishes to experiment with having still the awareness of the condition of the body as x the result of an emotional state with a changed kind of expression on your face.

Andrew: I've tried this, I've tried when I ...ah...was very angry or...or any particular emotion there have been many times, especially recently when I was able to catch myself and then I would quickly go to the mirror...and ...ah...try to see how it looked...and then I would make an attempt to change it...

Mr. Nyland: You know very often, Andrew, too much of ordinary life is necessary to bring up to that point of experimentation by that time it is practically all gone.

Andrew: Yes, it is...

Mr. Nyland: It becomes forced. No, no you have to have it so you don't have to produce the mirror. You happen to be in front of the mirror when it happens and then...you see that's different. But if you have to make and attempt even to pull a mirror out of your pocket it is already enough to...

Andrew: No, not out of my pocket, but when I am somewhere where there is...

Mr. Nyland: Yes, even if you have to walk over to the bathroom and then...you have already gone...it is already ordinary life has taken over. No, just when you happen to see yourself in the mirror as you pass. Sometimes a shock, you walk on the street and that mirror happens to be there and then you catch yourself in a certain state...but all these things are not much use...they are nice for a little description...almost you might say curiosity...but not very helpful. I would not use it if you want to use it for the purpose of work...if that is what your question is...then I would say forget about it...it can be used accidentally...all right ...don't make any particular attempts to use it for the purpose of work, because if you really do that you may as well use such a moment for wanting to be awake then...the preparation for going to the bathroom or to look in mirror or so forth is, of course,...are a few moments...wake up... during that moment. Those continuation of moments will until you get to a mirror that is much more valuable... You understand what I mean?

Andrew: Yes, yes, that's why...

Mr. Nyland: If I think of work, then I wake up Now and I don't wait until I have a chance to look at my face. I have a face now and there is an expression...I can wake up to that... now...every thought or feeling whenever it is that I think I ought to postpone it a little bit so that then I will work better, I think usually is quite useless. Now will I say, the desire for work has to be present with one all the time. It is covered up because I do other things that take place and then I am not reminded often enough of the necessity of having a desire.to really wish to wake up...but when it does come I have an obligation to turn immediately all that energy that is there of the thought or the feeling represented in my ordinary that what is close to the possibility of waking up into the attempt of being awake then and this happens of course particularly when one happens to talk about work or there is something that reminds you and then the obligation is immediately there to try and convert it and one out of thousand times you do it and the other 999 you don't do it because you don't want it. The possibility is always to increase that kind of percentage and that Work really gradually being associated with Work, with ideas, with reading, with contact of other people, with meetings, should help one to establish in oneself much more of that kind of desire that it can come to the foreground much more often than usual and this is what I mean by sincerity. The sincerity will increase the accidental moments of being reminded of work and if, if at the same time when...I'm reminded

Mr. Nyland: that also is developed this particular sense of responsibility that such an event when it does happen as an experience must have a meaning for me, then I will translate this fact of being close to the possibility of observing, that is showing an interest in Work on oneself, then I will immediately have the responsibility that I have to do something...You understand? I waste so much time preparing and losing the opportunity which is right Now and anyone time is right Now, I don't have to wait until tomorrow...alright...
Who's the last hand?...is that Peter?

Peter: Yeah

Mr. Nyland: Yes Peter?

Peter: A few weeks back I asked for a suggestion about getting lost in job I liked and you said I should put something aside that I was working on if I found myself in that state, which I did for two days afterward and I had, I had the result by the second day really being all there on the jpb. It was quite, quite definite an experience which...

Mr. Nyland: ...doesn't last long, Peter, does it?

Peter: Well actually this particular one was quite intense; it changed the rest of the day and I felt for the next two or three days I was much closer to Work and really understanding it; however, it has now slipped back...more or less in the same position.

Mr. Nyland: Now you have to invent something else...how inventive are you?

Peter : In the course of the day I lose very much, I...I...sometimes forget why I should Work; it doesn't seem importantest when I'm in this state...I get kind of feeling...

Mr. Nyland: Of course you can call it a certain form of sleepiness...that is sometines during ordinary life when you're tired or you think you you have been tired or have done smoemuvh that then you allow yourself to sit down and fall off into sleep...you know when there is not enough attention and before you know it you're reading a book you you finish three lines and the fourthx line you're asleep.
It's exactly the same with a state with which one is in a little heightened state of awakeness in our sense of the work that also that becomes subject to same kind of a rule that if attention isn't there anymore that I will return to ordinary life. When Icatch myself in ordinary life again and I know it and I remember how lovely it was when I was awake I will try in ordinary life x let's say go take a cold shower so that then I will feel more alive and perhaps I will not fall asleep. OrI take some coffee to prevent me from being affectedx by the desire to sleep. In a conscious state it is very much the same. A cold shower is like a shock and that when I can incuce it for myself it could act as a form of hypnotism in which I then willingly put myself under an influence a little strange to me to say the least fr of something unexpected and that will help me to remind me that something else has to be done. A cup of coffee in a x psychological sense is that what stimulates me when I now become engaged in certain work that I wand to do I could really become interested in wanting to do it right I have a possibility of being awake to it because what usually it means is when I become interested that much more of me than only my head or my hands are engaged in that which I wish to do and all of me is there. This is the stimulus because that fact of myself doing a thing complete is very close to an entity which borders on the possibility of being

Mr. Nyland: awake. So you see there are two solutions. You create for yourself a condition in which you can x consider a shock as if it comes from the outside, but it is willingly submitting to certain conditions which are not so agreeable to yourself. Among that, for instance, if one is working you can do certain things awkwardly with left hand or right hand, with bending unnecessarily, with having to do certain things at the same time which requires your attention, with twisting your body, with stopping in the midst of an activity and calling it to yourself to some extent I thing one becomes sometimes under the x hypnotic influence of that because it could be based on the real wish that I want to Work. The second is, that like the coffee is the stimulus of bringing about that what I now consider the totality of myself it is the kind of work that I'm doing. When that form of interest is there, it is also unusual, but it affects me that I will remain when Iam entire one onx the verge of being awake. All I have to do is push it over.

Peter: I x have been able to do that a couple of times, but it doesn' last very long...

Mr. Nyland; x No, of course it doesn't last, it lasts only when the youth is there, the coffee doesn't last very long either. I drink it and after two minutes it is gone.

Peter: Another thing I run into is...huh...the thought will come xx that I should make an effort...

Mr. Nyland: But it is there...

Peter: I feel as though if I do it I'm forcing something and I feel myself slightly out of balance...

Mr. Nyland: Peter, that's the question of how I make an effort. An effort is when you have an idea that it is forcing of course it is not right. When the effort consists in the wish to be open it is much more correct. The question of attention can be two fold. I either send it from one

Mr. Ryland; place or I open myself up to receive it. When I send it from one place it is very close to ordinary affairs of life where I use my mind to have to do something, and I call it focusing. When it is a question of opening, it is a state of one's feeling in which one becomes porous to wish to receive that what may be on the outside affecting me now and I elimate then the debris or the obstacles which are in the way which prevent that kind of form of energy from entering into me. You see the approaches are of different kinds of levels dependent,one on the intellect, the other depends on the feelings. Sometimes at certain states focusing is very good because I make an extra strenuous effort, particularly when it is a question of unity of combining the three things. It can be primarily then intellectual in color and still it can have good success. If it is primarily only one center then it usually is wrong and then I have to use the other approach of the openness by means of an emotional state in which I wish to receive which sometimes can be helped by an attitude,& a posture I have physically, indicating I am willing to receive that what is for me at that time outside which I would like to have enter...all of this ,of course, goes in the direction of a religious feeling or sometimes like prayer. Sometimes like a posture that I open myself up with my hands, my whole attitude the way I am almost sometimes with my head looking up expecting and hoping it is in the real sense yearning for the possibility of being affected. This is porousity. You see there are many different ways if one doesn't work Work try the others because one is not always the same and at times one will work and the other won;t. If it can be combined in two, that is a beautiful thing because then one is convinced of the rightness of the feeling one has and that what is then

Mr. Nyland; formulated will not affect the intensity of the feeling. I say it is beautiful thing in which it happens then that consciousness and conscience work together. This form of unity as an experience is something that you will never forget. Try it different ways, Peter, you'll see... There was another hand in front! Who was it? Taylor, did you have your hand up?

Taylor: Yes...

Mr. Nyland: Yeah...

Taylor; I'll be away for sometime and I'll have a chance to be myself and ah...

Mr. Nyland: This is your last meeting?

Taylor: Yes.

Mr. Nyland: When are you going?

Taylor; On the17th...that's next Monday. And I would like to have some tasks or a task, but I would like if possible to have two...I'll be away from the family...

Mr. Nyland: Is Gale here? Gale?

Gale: Yes...

Mr. Nyland; Ah, yes the two of you will have a task.

Gale: Yes, I was going to ask you...

Mr. Nyland: You get on each other's nerves?

Gale; Well...ah...the situation is that we'll just have the weekends to get on each other's nerves...

Mr. Nyland: It's alright...it's time enough to get...(laughter) you know...it will happen of course. You know...no one is an ideal...no one has or experiences an ideal marriage.. The question is ideal, really it would probably be much better to have as long as you can straighten it out...if you can use it...this kind of irritation as soonsoon as you discover something in him and he discovers something in you and you would like to have changed...the task is to say it...not to hide it...not to accept it as simply something well...allright...I

Mr. Nyland: know that...no ...make an attempt to really put it words, but you have to choose words...because you don't want to hurt. So maybe for that you have to collect yourself so you know what you are going to say and say it in the right way so the other can understand it...when the other knows it is a s the result of an attempt...the other will understand it and the task is to come to that conclusion together... that you understand each other so that whatever is being said the other say...yes, I know...no further resentment knowing that something has to be done, you will do it or whatever it is, whatever in memory now you do remember how one used to be or was and so forth which was not entirely right or becoming or whatever it is...that kind of criticism would represent sometimes justified sometimes not so much ...don't rationalize, don't try to justify...just say it...no more... it is a task between the two of you whenever you see each other and at least it should happen three or four times during the weekend. If it doesn't happen naturally, which I think it will...then you make it...all right... Now individual task Taylor. For yourself in the beginning of the day when you are in front of the window and you can look out and I hope that it will be sufficiently in the country that you could look out a great distance if you can, if you can do that with your eyes looking a distance without focussing on anything right near...but you relax your eyes as if in...almost I would say... infinity, you want to discern something you relax ...the muscles of your eyes and you look into space...you don't dream...but you become quite aware of that what is there as, I call it, infinity...and now you train your muscles of your eyes to try to concentrate and focus as if from the distance you make your eyes come nearer and nearer in focussing...that what is closer and closer to you as if now at this moment the I(eye) is seeing its' eye(I) and you continue by looking inside. It is a very extremely useful attempt t do that...and that what one finds inside is also infinity. This realization of that one-

ness of everything existing anywhere will give you a concept of the presence of I being omnipresent in you any time during the day. So with this almost I would say...almost as a prayer you enter into the day and you are when you think of Work reminded of the fact that in the morning you had contact with something of a different kind of nature. That will help you during the day. It may not be possible to do it every day, some days will be better than others and sometimes when it doesn't...don't worry about it...because it will come back the next day...alright?

Taylor: Fine...one more thing...as about the children. I've have seen many things that I want to get them away from and I've talked it over with other people about their children and almost invariably I get the remark or comment don't worry about 'cause it is just a phase they are going through whether it is comic books or T.V. programs...things like that and...ah...I ...ah..don't really go along with this idea don't worry about it; 'cause they'll...well...grow out of it or they'll get out of the phase...ki's a thing...ah it's not just a thing of growing out of something because ah...that...that particular uselessness of whatever it is and it seems to me that it is useless...becomes part of them so they might grow out of that...but what has the thing done to them before they do grow out of it and...ah..I like to know how to take this?

Mr. Nyland: Taylor, it is very difficult because there are many factors involved. There is no question about it you should worry. It affects them and will leave a certain mark...simply saying they will grow out of it is nonsense. Of course it has effect...it is sometimes remarkable how they do grow up regardless of what they have been exposed to... but you don't know what they are psychologically...even if they are grown up...all one judges by is appearance...that's a nice

looking boy...or something,you know....you don't know what's inside ...the time that is being spent on thise kind of things that are sometimes quite useless is of course lost...and instead that what should be substituted is a certain activity of a certain kind. Whenever one discovers a boy or a girl sitting in front and just dreaming, staring and being lazy and going so called entertained, I think a litile bit of that goes a long way...but it should only be like salt for that possible food that is you should digest...and never should be, not only the major part, it should be extremely small...because very little salt is necessary to tone food...so one has to see how much time you think they are allowed and could spend on that kind of activity and it is not activity; it is my passivity...because something is being done to them...and the substitution would be to find activities in which they should become engaged and almost I would say as soon as they see/you they are reminded that they have to get up and do something without being hypocritical that they are reminded that that what they are doing, listening, looking at T,V. or just as I say sitting and dreaming, is not becoming, not even to a young child, and even if a young child has an awful lot of energy to spend that still there is a responsibility that should be uncovered...this is as far as they are concerned of what they should do...the problem for you is how will youpresent it...because if you are going to be auto auto operatic about it... of course nonsense...and they will never believe you and surely they will run away from you whenever they possibly can...because there is no doubt...with ...that they feel it is for that...they will consider it as something you want to get off a little steam and tell them ho ho ho....he he he and you do this and that and if you don't and

and so forth it is of course no good...how can you make them understand that ...in the first place by being flexible...by allowing yourself to understand whaye they are yourhave to enter into their lives, you have to see that with all the different influences in which they happen to live because of neighbor, children and whatever they have read in the comic book and so forth what they have seen...that of course they are already affected and if you can make them feel, feel that you understand that and that they are that way... you have gained a point because you are on their side...and then if that is there that kind of trust they will listen to you...and ... then how to say...building it up from the level where they are not like an autocratic father telling them...no,looking with them...the best way is substitution of something in which you also are engaged if it could be activity for them to help or to be there - like you;re doing it and even if they watched and they watched with curiosity.. many times it's impossible because the father may not have that time and he has other things to do but I would suggest that if it possible you see them over weekend that really you spend your time with them and that then your affairs, your working, your writing and so forth...should not enter and you should at that time really be a father working with them, playing with them, take a walk, doing many things with them, for them without any thought that you ought to sit upstairs write a nice little story/ If they understand that they'll look forward to the possibility you' there and acknowledge you as a father and head of the household as the supporter and that what you are in ordinary life engaged in for your own profession they will have a respect for...as soon as they have respect they will start trusting you and then when it is in the terminology with which

they are familiar that is on the level where they live...you can then tell them all kind of truths in all kind of forms understandable to them and be very strict about it...I think you have to learn it...it is not easy...I think the distance very often between parents and their children is simply that they think that it is necessary just to tell them and let it go at that and of course it is not done... and at many time that what is being said or given an order...the children are no fools;they know that is for the satisfaction of the parents so they can do what they please...education of children ... of course..is to some extent a sacrifice and still not only that it is worthwhile, I think it is requirement, I think it is an obligation when one has children, one has to say A B C until they are 20 years old...and then perhaps you can let them go...alright... Good,Taylor... Yah?

Jean: Mr. Nyland, I would like a task.

Mr. Nyland: What is the task? Not to get sick anymore...huh?

Jean: I'd like a task for the mornings...that's the only time of day I'm sure...

Mr. Nyland: What time are you getting up?

Jean: About nine o'clock.

Mr. Nyland: Too late.

Jean: Too late?

Mr. Nyland: The task is seven O'clock.

Jean: Seven o'clock.

Mr. Nyland: One hour to be spend reading, washing yourself well enough ...psychologically...how can you do that?...draining the thoughts...that you know y are going to interfere...and would act as dirt for your psyche... try to cleanse yourself to get out of your mind the things that are quite... useless...and were perhaps used yesterday and now have finished this

particular task for you in ordinary life...Fill it I say with reading, but also with a certain amount of pondering ...pondering has a different kind of coloration than ordinary thought. Pondering is one's mind is to weigh one thing against each other...and to establish the value between certain concepts and to try to select out of all... out of all the wish'wash in one's mind certain things you believe are really worthwhile and that would keep their value in the next ten years...that this is as if one has a chance with one's mind to put in it information, like an investment, and if you consider what is the best stock and bond that I can...that would yield the best profit for me and out of the totality of such obligations which are offered on the market, I select that what I can want to invest it to myself so that it may bear fruit. This is the ponder process. I try to see what it is really that is needed from the development of the brain, and again, ordinary sense, but at least, the elimination of such dust, of useless things that have no particular value, have had their value, finished, and don't pay attention to them. It's long process...it'll take you quite some time, and it is something that has to be extended over the next six months...it is not something you can do everyday...but every once and while you have to think about that...what am I doing with my brain...and what are the thoughts that are in it?...and so I want to allow them room...will I house them...will I furnish a home for them or will I tell them to go out to the world and pester someone else...

Alwin: Almost?

Jean: Yes...

Mr. Nyland: You do that between 7, and if you wish, 9 o'clock, but surely...7 and 8 o'clock... and if you want to put it over a certain length of time you can do it one week and the next week be free and again the third week and the fourth week again...you don't have to do it,...that is if you do it over a two month period...if you want to do it over three weeks you do it all three weeks...alright?

Jean: Yes.

Mr. Nyland: Good...good...no somebody else had...yes, you Dawn...

Dawn: Mr. Nyland, you gave me a task a few weeds ago which...ah... I have not been able to do...

Mr. Nyland: Could have could...

Dawn: I suppose so...

Mr. Nyland Then possible?

Dawn: Well, I'll tell you what it was...you said that I should ah... rate myself for work through the day...I found it impossible ...I just didn't know how to rate it...it seems important enough I give it a one and that's it...

Mr. Nyland: Have you no sense of level?...The First that you do is recognition of one's being...because there are different levels of being in a person...in a person in ordinary life...sometimes their life is elated and sometimes down in the dumps...sometimes he has thoughts that are not belonging or not becoming to him... other times he has thoughts that are really very good...the level of one's being is determined by the state of which the different centers are and there may be a common divider, you might say, out of the three centers which will establish my level during a day,..it is sometimes during the day I am light, sometimes I am so light I'm blown over with the least amount of

zephyr...at other times I'm heavy and nothing can move me, sometimes...I am susceptible or over sensitive, that the least amount of criticism puts me in a certain state of dislike. Everytime I have to consider that I may ponderable to different influences that other times I know I can go through fire without being burned...that is what I mean...you see...now I try to see what is my day... afterwards I say my day was valued at a certain height... it was good...it was bad...wishy-washy...50/50...I give it simply a number...it doesn't matter it is a relative value only... the next morning or the next day...I become interested in something is then heightened and heightens my life...my life what...the interested in...curiosity...are activities...I don't get tired...I rate that as 60 or 70...as far as the inspiration is concerned...that's another question...when that is there, when there is a certain day...like a austerity... in which I am forced to think about that what is the value of my life as a whole and what is my aim...my aim existing...the purpose in my life that what I wish to reach...probably that kind of a wuality if it might even end up in a wish to communicate with that what is higher...in the form of a prayer...I would rate 90...if I spend the day having to tald over the telephone but all kind of nonsense with the neighbors...or that I got lost in seeing a garbage can that should have been emptied and wasn't and got angry..or that I feel that I should have done certain things and I was really stupid and I didn't... or I broke too many dishes or I filed things in the office the wrong way...I know that I was day dreaming too much...I probably would rate it 20...you see now what I mean that...

Dawn: Yes, I completely misunderstood about...I'll try it...

Mr. Nyland: I try to find out what is really in my life..you see I become familiar with it first...also know that many times the legel of my being is subject to accidental happenings...but when I know that they are there ~~dd.~~ then I can see them without even criticising, then I gradually, because of familiarity with them and recognizing them I will also see what are the causes that have made them that way...then it will be possible if I realize that and that was the cause, and all this can be unconscious in the realm of ordinary life. It is only to be used afterward as a means of preparing an acquisition of a certain dexterity which will help me in a conscious state as it is not entirely lost but it belongs to the recognition of what I am, myself in ordinary life where I have to perform different kinds of task, and when I know now the level of being is the result of some kind of a form, or some kind of an influence, that then later on I will be able to produce that level of being in accordance with the requirements which sometimes you might say are forces on me without my knowledge but which will require on my part a very deffnite response. If other people have an effect on me, I have to have response to them. When they affect me always on the wrong way, I get involved emotionally, I perhaps get angry or I'm fill with jealousy or whatever it may be...I know that this is an ordinary action and reaction and I become in that sense...and if I see it...automatic in my reaction towards them. The purpose is now that sometimes when I know I'll react a certain way usually, that then there is a possibility of control and a changing over to a

different level of being, and the level of being at such a time again interpreted on the basis of work is I withdraw from the surface... I live more within, and from my within-in-ness I determine the activity I want to become engaged in. In other words I produce a new level of being which is different and higher than that what the other represents and then in the presence of that I will not be affected.

Dawn: This preparation must come before you expect a conflict?

Mr. Nyland: Conflict will be there all the time. You can't help it... many of the things in ordinary life will continue for which I have absolutely no answer.

Dawn: Can I ask you this...if it is simply subduing a manifestation...

Mr. Nyland: No, I don't think it is subduing. It's to substitute another manifestation which you know is better or more conducive or more belonging or sometimes more becoming to oneself. It is meeting a situation with intentional knowledge of that what is required...you see it is a directive flow...it is a form of control...

Dawn: But it is not a true mirror of the way I'm feeling?

Mr. Nyland: Oh no! It needn't be... it needn't be. I manipulate myself anyway I like in accordance with circumstances whatever they may require. From an inner standpoint it doesn't make any difference, from the outer standpoint it will enable one to really be much more effective. I say all of this is preparation for the possibility of being awake because in awareness, in experimental states of awareness... exactly the same thing will have to take place, but then I have to have control in the state of remaining awake. Alright?

Dawn: Oh yes... thank you

Mr. Nyland: Yeah, who's that?

Barry: Barry

Mr. Nyland: Yes, Barry

Barry: I ask for the last time I raised my hand in the group, I asked for a task, ~~xxxxx~~ or I talked about the fact that I was trying to complete things to the end or something in that area, and you gave me a task which was to...

Mr. Nyland: Wait a minute, Barry. Could you explain it more in detail?

Barry: Yes.

Mr. Nyland: Not so yeh, yah...What was it exactly?

Barry: You gave me a task to give myself small things to do so I can ~~xxxxxxxxxx~~ complete them fully and go on to another on...

Mr. Nyland: Alright

Barry: I 've incorporated that, I'm still doing things like that, I mean it's a long procrss...

Mr. Nyland: Little things/

Barry: Little things, big things,

Mr. Nyland: Well for instance

Barry: Well, for instande, one simple thing I did was to give myself the task of keeping my apartment ~~x~~ clean all the time and not allowing myself just let it, clothes be around, or not make the bed, or not clean up, or...so I made that a point and it's... I'm able to sustain that.

Mr. Nyland : Is it spic and span?

Barry: Well, it's alright.

Mr. Nyland: Oh, Barry, that is so flexible.

Barry: I have levels

Mr. Nyland: Nothing but the best,Barry

Barry: Well I don't know about that

Mr. Nyland: Can you eat from the floor

Barry:- Can I eat from the floor?

Mr. Nyland: Uh huh

Barry: Do you meand is my floor clean enough to eat off of

Mr. Nyland: Yeah, that is the spic and span business.

Barry:. Sometimes it is, not perpetually.

Mr. Nyland: The question is...it is not so much for the room...but for the floor; it is for you.

Barry: Ri ght

Mr. Nyland: What you are satisfied with, that is determined by your particular wish as to what you want to accomplish against that which is your ordinary inclination.

Barry: That's why I'm talking tonight.

Mr. Nyland: Good. Now if you are satisfied with a little less, it's alfight. The inclination is determined by that, but I think the idea of the task was to finish it and to do it correctly; not so-called in the French manner.

Barry : Well, that's the problem, I mean I cant, it's my basic lethargy I can't overcome.

Mr. Nyland: Ah, it is your nature.

Barry: Yes it is

Mr. Nyland: Yeah, let's say astrologically it is impossible.

Barry: Well, what can I do about it?

Mr. Nyland: Well, that's the thing, change your astrology.

Barry: Well how do I do that?

Mr. Nyland: It's very simple,Barry, as xxxx long as you have the idea you cannot overcome it, you'll never get there.

Barry: I don't have the idea.

Mr. Nyland: Good.

Barry: I just recognize it as a bad trait.

Mr. Nyland: O.K. In the first place, let's say it is a trait and don't

classify it as bad, but nevertheless you want to get rid of it.

Barry: Yes.

Mr. Nyland: You now start by doing things that are within your realm within your possibility where you could achieve 100% completeness..that you cannot do it with your room; it is too much. Do something else.

Barry: I can't sustain it over a long period of time.

Mr. Nyland: It all depends how big it is. Can you make a sharp pencil, a pencil point which is sharp, really?

Barry: Yes.

Mr. Nyland: 100%?

Barry: 99.6

Mr. Nyland: Good it is a very small thing isn't it? But you can do it almost absolute.

Barry? Almost.

Mr. Nyland: You understand now what I mean.

Barry: Yes

Mr. Nyland: You do certain things punctiliously, you do it right as well as your knowledge goes. If you eat food and you put salt in it, we talked about that, not too much is no good, too much is no good, too much is poison. Not enough doesn't make, doesn't it give the right to the food to even be digested. So a little bit of something is needed for that kind of a purpose and you can acquire dexterity just to give it a pinch of salt when it is necessary to go into the food. Whatever you're cooking so that your tast is satisfied. Whenever I do anything that has to do with that kind of a task the measure that I will apply is my taste. When I and myself

produce a taste that whatI have done, I look at and I say is right. That tasteis now produced in me and I feel good. Physiologically it is like a certain form of adrenalin that is then distributed, and it will make me feel healthier because I am more in equilibrium; that is what I use as a measurement of saying that it is right or wrong and I have done well. And whenever I have not reached that particular point, either my intensity for wishing to do it was not strong enough, or the task itself was too much, I go down one wrung of the ladder and I find a place where I can do it 99.66 or whatever it is you put up as a measure for yourself. I start with silly nonsensical things; I want to put a handkerchief in my pocket and I take the time to fold it well enough so that if I put it in my jacket pocket it will look well. I receive a package and instead of tearing the string off or cutting it, I take the time of undoing the knot. When it has paper on it I can save it, I fold it together and put it in a proper place much to my annoyance later, but at least I will have done it. The string I don't throw it in the wastebasket, I roll it up and it goes in the drawer so I won't find it anymore. You see, silly nonsanses I do, but I can do them correctly if I wish and this is how I learn. This is the step by step road of development which how has an aim ultimately to become conscious. So never mind your astrological configuration, and never mind what other people tell you, and never mind what you yourself tell you is your nature. You can't help it, too bad, but you do what you can; you find out what is possible for you and that will give you the strength, and after a little while it'll give you satisfaction, and also a knowledge that

something of that kind is possible for you and with that you continue. The realization of an experience which can become your own will become posession, and with the possession you will start to reinvest it and you might sat plow it back in your own experience using that what you have accomplished and what you have now arrived at as understanding; again putting it back into the framework in which you live at that time in such a way... you know it is like a jack when you jack up a car and every time you lift that lever and it ~~kkk~~ clicks and there it goes up, just one click and another click and another click, that effort is as if the energy that you plow back into the lifting of the leverage and it clicks in place and it stays. It doesn't go down. Each time that you make such attempts/ for yourself in daily life, and pretty soon you will have to reach the point where you're going to make your room look perfect and you won't be satisfied when a picture on the wall is a little bit screwy. Give yourself that kind of task,Barry, you invent it for yourself. You know it yourself, there is no doubt about it because if you didn't know it you'd be a child. It's nonsense. You know very well in what respect you fail in this sense and in what respect you could attack that particular problem and go ahead and do it, alright?

Barry: Ah...yes, I understand you, ah...what I'd like to go into a little bit before I leave it is, if I see myself in the state of physical lethargy I mean just like, just lazy, I can't move or heavy or whatever it is and I understand

Mr. Nyland: Not because of tiredness?

Barry: Not because of tiredness, just

Mr. Nyland: Indolence?

Barry: Just I'm lazy.

Mr.Nyland: Lack of interest?

Barry: Lack of interest, I mean these are feeling things.

Mr. NYland: Yes, yes.

Barry: How can I, what can I do to suddenly like...

Mr. Nyland: Can you still get up and walk?

Barry: Sometimes, sometimes I really can't.

Mr. Nyland: You can't?

Barry: Sometimes I can't even

Mr. Nyland: You mean you have to lie down in the bed, yes?

Barry: It sounds funny

Mr. Nyland: No, no.

Barry : That's the problem I face

Mr. Nyland: No, it's probably not. I think that is more than an ordinary laziness, indolence, lack of interest, coming down to the lowest point of one's existence in which everything is really, has no more value, and that you're barely breathing and there is no interest even in eating or that sleep is not of interest. You don't know what to do. It is possible one can reach states like that. I think there is a point in which perhaps a lot of little thought: Let me do something. And you have to catch on to that. It doesn't last very long and if you don't catch it, it goes a little bit worse, and the moments where it will happen become less and less. It is quite possible to reach a certain state of such on interest, such lack of interest in one's life that you're practically like an ordinary automobile and happen to breathe only!

[illegible] that far down anymore.

Mr. Nyland: In that state leave it, you stay there.

Barry: I've been through it.

Mr. Nyland: Don't make any attempts. After a little while it comes off you and then when it comes up again that is when the line goes up of interest, there will be a possibility of latching on to it.

Barry: How can I sustain keeping myself physically actige?

Mr. Nyland: Simply you have to watch out that it might reach that particular level. And you have to be clever enough to apply it at the proper time when there is still a chance. You're not all the time in that kind state of that kind of intensity. It does happen if you leave it alone, becomes less and less interest, I call them more intense in the form of laziness. There are certain guide post or certain signs on road, they say, oh watch out, I know what's going to do me, how it will end. At that time you become active with your physical body; it 's the only means you have. Your mind is not going to help you. Your mind will transform certain things into all kinds of associative value which of course will gradually add up to a rationalization process that will recommend you to stay in the state in which you are. As far as your feelings// concern it is at such a low level it doesn't even operate because it has no desire for anything whatsoever. But the only chance is that your body is still able to start in something with a little bit of a click on the part of the mind to tell it get up and do something. If you have a chance to take a walk, go ahead and do it outside. If you have no chance of taking a walk, go to a place where you can be by yourself and then/like an exercise I give many times at

movements you just shake your body loose.

Barry: Physically shake it?

Mr. Nyland: Physically shaking, bending over, letting everything, you might say of so-called physical value of your body drain out through your arms and legs. Your head, bend it over, twist yourself, become clownish/ Nobody can look at you anyhow It doesn't make any difference, drain it with motions, physically indicating as if that is the rate of vibration in which you want to get rid of everything that belongs to you, so that what is left is nothing else but a bit of flesh that happens to breathe. It helps a great deal of course at that time. Afterwards there is a sense of aliveness in you, simply because alot of the junk that was in there preventing it now is not there anymore, and your life starts to take over. At that time you have a chance. At that time the thought is: How stupid am I, what a baby, look at this goof. And that will wake you up, All right ?

Barry? All right.

Mr. Nyland: Good. Who has now a hand up three or four times that I don't want to be accused later? No ,did you? Who was there in the back? Who is there in the back? Judith, yah?

Judith: Last week I spoke to you after the meeting about the task I had given myself the previous week to say things outloud. You said well something about now we work, and I found this past week mostly a time of clarifying for myself what actually was an effort, and finding out that there was very little really, that was one. That it was very haphazard not carried out for any length of time, this question of being open that I brought up then, and it was, it seemed to me, it was a tremendous

unwillingness to take things and not to.....that the xxxkx word open meant something in sense of being open to something coming in to me.

Mr. Nyland:- Did it bother you?

Judith: Yes, and it seemed to me just tonight whild I had my hand up that it was all part of the same thing that although I may during the day feel there is something/that is a tremendously important question and yet I'll just put my hand up I won't allow it to be that important. I ask myself is it maybe not that important.It can be unwillingness to let it be important.

Mr. Nyland: What do you think makes that Judith? Is it the effect of other people around?

Judith: H ere it is, but other phaces...

Mr. Nyland: No, it has to be also at other times; you see, when x there is no one xk else around.

Judith: Even when no one else is around I find that I ...

Mr. Nyland: How much do you value yourself?

Judith: Very, very Little.

Mr. Nyland: Yes, yes, I know, but that is x exactly it. Why do you think you do that? Why don't you consider yourself important? The importance of oneself depends on the amount of the responsibility that I want to take. You see, if I don't take very much responsibility I don't consider it important enough for myself. This at times is the wish to continue to live, or the acceptance, xx because of experiences, that one wants to take what ever comes as it comes. This is something that has to change into an aspirational attitude of I want to reach somewhere. Psychologically, it means that you have to stand on your toes, you have to stretch up. You have to stretch toward something that is unobtainable, in order to help this.

...that is to produce this kind of pösture. And it is an emotional posture of one's psyche. One starts to imitate it in an atthtude I know physically, and at times when I am alone I will try to reach to the highest shelf by standing on my toes, Trying to reach something and still not being able to reach it, and hold on with my fingers to the edge of theshelf as if I can, and getting angry that I cannot get it. When I'm in that anger state, something is loosened in me psychologically--this is the imitation of that what I now represent when I wish to be and wish to be open. I'll start to value myself for having the wish to reach something that is higher than I am, and it is this constant having in mind that what I want to reach, when I reach it that I place it again higher, and again want to reach it. This changes the static process of not being able to be open into a dynamic one of wanting to continue. Much of this depends on the balance of one's own life, ordinary life. When there is enough of that kind of balance within one's self as peace, sometimes it is not needed because one is sufficiently at rest. At times when that balance is there because of lack of interest, then if I could change in ordinary life my desire for, let's say having more contact with people or being more influence,or interested or taking walks, going to museums or being affected by certain things from the outside, of getting hot under the collar or something I want to argue about. All of that can help me in my ordinary life, the better it will be for me into a state of that kind of activity, and you will see the openness is correspondent to that.

Judith: You do mean originally the actual physical...

Mr. Nyland: Yes, yes, yes...that's right. Because that I can control, you see there can be a willingness like that I can take it, perhaps it is like I can take medicine, ...even if I don't like it I know that it will have a good effect on me...I can put myself into a state of that kind and I know as soon as I start doing that something else starts getting into motion with that kind of motion I hang on to that motivation and then psychologically I open up...(buzzer) I think it is someone who came...what is the time...Robert, would you mind ringing the buzzer...I think it is someone from Boston...let him go upstairs... All right, Judith...good,...now David ?

David: I want to report of the task you gave me a week ago Monday, to, ah, to select sometime during the day to relax and I tried to become more aware of mysdlf at the end of the relaxation process...well..ah...to continue the awareness was the task...I was able to do it...I was able to become...I was able to prolong it for some extent...

Mr. Nyland: How long do you think?

David : Well, I was thinking about that when I started talking about it...I would say not more than two in a half, two minutes...

Mr. Nyland: Yeah...it's already lost...

David: Then it seems to jump...I mean I would start to love it...

Mr. Nyland: No, it is right, and the honesty one tests one's honesty... it's better to lean over backwards. Well it is so little really, you know, because that is what..

David: convinces me...

Mr. Nyland: That is the truth; it is obvious that it is so difficult to maintain it...that unless you change your whole

behavior in such low activity that there is enough energy left for trying to remain awake or feel with one you see the results are usually up and down, up and down, up and down, and it comes up and then it looks as if I have been a little bit more awake than I was...it is in the nature of it...because the presence of light is always different from the absence of darkness.

David: I found a couple of encouraging things...one was, my desire to work was not constant during the wrrk, but at least I was able to do it. I didn't have any problems with that, off and on...

Mr. Nyland: If that's the case, if that's the case, change the activity of your life; if there is the desire which is more or less permanent and can be quite possible, change then the activity. And put yourself to a test to see if you can retain it if the conditions are a little more difficult. You see, sometimes when I exclude myself from activities in life, lets say I go to ah, a convent, it may be fairly easy to remain in contact with God, where there is nothing that will distract, but only my laziness sometimes or perhaps my falling asleep; but when I want to test out what is really there and constantly there and I hope will remain I put myself to a test in the presence of others to see if I still retain it. You see, you try that this week; create conditions to which you are liable to lose it; go into it with the idea that you don't want to lose it, and then it is like a test; and then after the test and you constate to yourself what the result is of the test that you will not be disappointed; that you consider

the results of the test the way it actually is without having any idea it should have been different. I warn you for that little tip because very often it would lead to a false notion that you should have been able to do differently or that a certain amount of resentment that you have not done it and therefore you will not make the same kind of attempt. The more you can accept it as fact, the better it will be for you to enable to continue with it, but test it out. All right. Life is not an ivory tower; life is the building of the tower if you like, and all the time being exposed to winds and storms and rain and sleet, and sometimes ivory is extremely difficult material to work with, but it could become a tower. Yeah, Misty...

Misty: When I go to work in the morning or when I come back I'm going in the rush hour which for me is a very new experience and almost very frightening and I found myself sinking into an almost hypnotic state where I would almost miss my subway stop; it was pretty bad, but I found I couldn't make any efforts during this time. It was really impossible, but the second week into this when I got out of the subway station there was almost, ah, a feeling of release, ah , kind of energy that was released that was very useful for working; it was almost as if the friction and the whatever went down there made me realize how unconscious...

Mr, Nyland; I 'm not so sure about that, Misty, I think you probably are a very good subject for certain experiments that at the present time are being carried on and which are laid down in book by Dr. Hall; it is called <u>The Hidden Dimension</u>. It has to do with the territorial imperative. It is a question how much can a person stand who is crowded from the state where someone

is breathing down your neck to the wide open spaces...and it's interesting because if one see this andof course it is used as means of indicating that we a t the present time are subject to certain forces which we don't know, that the overcrowding in subways and the rush and so forth, the sitting in cars and waiting for traffic, the being closed up in the little cubical where one is supposed to be typing and the low ceilings in houses and so forth and so forth all have to do with the requirements of the human race--- sometimes the white race, sometimes the other races which requires different kind of space around them...perhaps a necessity of the atmosphere how far it extends from one person to another and that too close a contact will start to affect a person in his state of health and very often will produce in him certain conditions usually bevause of ittitation and all the different glands that affected the state of one's health; that one is without knowing it subject to a certain kind of a law which prevent afterwards and as a result that one is freefrom it also will give one the opportunity to live less or more dependent on the conditions one has spent ones time; and I say you probably are a very good subject for that kind of experimentation is nothing unusual in a crowd you feel you are too much pressed even ef they don't lean on you and that kind of an atmosphere it is necessary for you to have a certain amount of space for yourself, around you in order to have for yourself an equilibrium usually a psychological one is interesting if you are interested in it you can explain it that you are then subject to that it does not mean; however,

that it need prevent you from work it is just an ordinary affair that happens the same way as when you are hot or cold because of outside conditions, and it does not mean that sometimes when I ascribe to that particular state that I cannot work. I really am not honest enough; I use an excuse which looks very familiar to me to eliminate by rationalization, something that should have been a will on my part but which now unfortunately cannot exist because the condibions prevent the existence...that what is a desire for Work is an inner desire...it is something that is so inner that it has absolutely no contact with anything that happens on the outside...and that anytime that I say the outside is going to affect my inner desire, it simply means of course that I spend energy on the outside, but it also means there is not enough with whenever I catch myself to blame that kind of a condition and I can go quite a ways because before I actually start to suffer and that I know practically dead I would not be entitled to say conditions are too bad and therefore I cannot Work; or I should come to some kind of conclusion the conditions are bad, therefore I must Work more. Don let it get hold of you; the inner desire is a realization of the state of which one is andit is even mofe imperative to see that the state of which I am affected by a crowded subway is exactly that what makes me much more mechanical in my reactions towards such a condition and for that reason I shoudl realize that what could become independent of that state is my inner life and it is mobody's business, not the subway, not my next door neighbor, of what I am inside and unless I want to show it, it remains my own

world within; this is where the quintessence of Work belongs and that is what has to be with one continuously; that is why I suggested to David to test it out because it is a little on the surface and added activity will probably rub it away, but when it's inside and it is indelible it stays. Everytime that you have a feeling you cannot Work consider that for yourself, you say, yes, yes, yes, but ...and at that point you turn your eyes inside you try to experience infinity as I told Taylor...all right... but at the same time read the book. Yes, Dick.

Dick: Three weeks ago I was given a task because I was in a new situation in a new place. I did the task; I haven't been able to report on it, but I feel that any sort of report I give now won't have the flavor, I really don't remember it. It's not fresh in me anymore. I don't know if I should give a report except that I wanted to mention it...

Mr. Nyland: No, we don't stir up stale food, do we. It has to be good and warm, palatable in a good condition , the sause, if there is any, cannot be half way solidified

Dick: That is all I need... (laughter)

Mr. Nyland: And after all reporting on a task is like a meal that one offers to somebody; so you are the cood of your own report, and you should take pride in serving it up the French manner. This time French is in accordance with culinary...(laughter) All right, let's wait until you have a chance to worm it up; sometimes a warmed up dish is much better the next day, you know why? Because it has simmered; simmering is not boiling; simmering is the application of temperature over a much longer time, at a temperature below the boiling point and it

and it is the continued living with an idea which gradually prepares a report which is so undisputable, so absolutely convincing, and so harmoniously correct that the person reading it, if that were the aim, I have said a few times, would go out kill his grandmother, I talk in symbolical terms...Well, Dick, what you need is a little more humor than symbolism. Is it a closed book?

Dick: You mean is the task a closed book?

Mr. Nyland: No, symbolism...

Dick: Symbolism?

Mr. Nyland: No, it shouldn't be, it's a metaphor...

Dick: Some symbolism I understand when it is within my frame of reference.

Mr. Nyland: Well, cooking is...

Dick: Cooking isn't.

Mr. Nyland: Yes it is!

Dick: Oh, yes...

Mr. Nyland: So you know when it becomes palatable, so also you know how to heab it up to the right temperature...

Dick: Certain types of meals...

Mr. Nyland: So you have now one week to simmer, alright..so let's stop. We're at the end, aren't we?

John: Yes, sir...

Mr. Nyland: Oh, thank goodness, good night, everybody. There is enough life in you for the whole week. You come back refreshed, you come back at a certain level of being...where it almost I would say bubbles over...the boiling almost...you know that is meant by the state of Mars...to be ready but not to fight as yet...Good night, everybody.